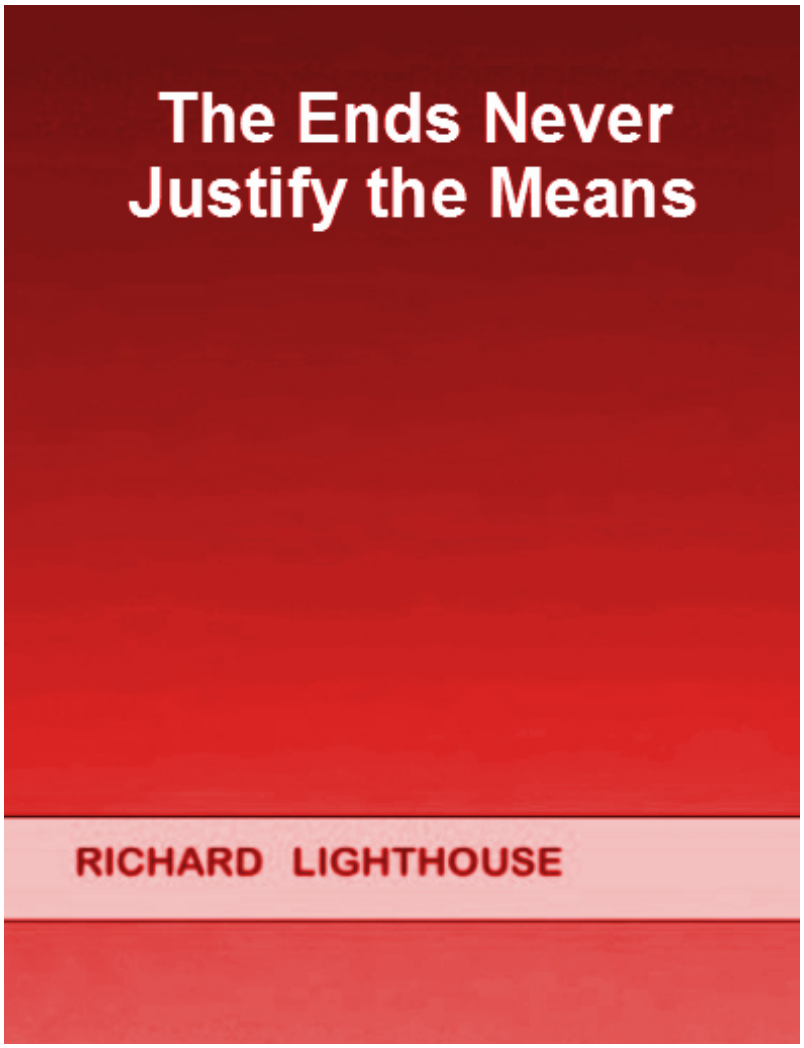
The Ends Never Justify the Means



Richard Lighthouse

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The Ends Never Justify the Means

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Abstract

The writings of Seth (Jane Roberts) are held as a permanent archive at Yale University. Within the archives, it is the most popular accessed material, even garnering more interest than the voluminous presidential material archived at the University. This short ebook emphasizes some of Seth's quotes regarding war and violence. He repeatedly stated the importance of understanding - “The Ends Never Justify the Means.” He stated this idea as one of the best intellectual defenses against people like Hitler and his supporters. Whatever philosophy is being used and manipulated by the Rockefeller's, Rothschild's, and the Council on Foreign Relations – they probably think they are doing good, in some twisted, fanatical logic. However, they cannot respond well to this idea – “The Ends Never Justify the Means.” If the means are violent, then the ends will be violent.

Seth stated that the Rockefellers were not doing anything out of a desire to be evil, which is also what he said about Hitler. Related quotations from Seth are also provided. This information is being released due to the accurate descriptions about CIA Satellite Terrorism provided by Dr Barrie Trower, MI5 agent, and Dr John Hall, M.D. See their youtube videos. The Council on Foreign Relations are the real terrorists, using the CIA , NSA, and FBI to do their dirty work. Readers are encouraged to review this information and make informed decisions. 16930 County Road 831, Pearland, Texas 77584.

1. Introduction

Seth was confident of the idea - "The Ends Never Justify the Means." He stated it repeatedly in his books. This idea is being introduced to those readers that may be unfamiliar with the concept. First however, an discussion is needed to contrast the differences between an idealist and a fanatic.

"When does the idealist turn into a fanatic?... If you are told that the end justifies any means, you are dealing with a fanatic. If you are told to kill for the sake of peace, you are dealing with someone who does not understand peace or justice. If you are told to give up your free will, you are dealing with a fanatic."

Many people are idealists, even without recognizing this quality in themselves. This author does not doubt that many people in the Council on Foreign Relations are/were idealists, particularly when they perceive their unique capacity to affect global events. Unfortunately, somewhere on their chosen path, they became fanatics. And fortunately, this condition is reversible. Each reader should examine their own beliefs in this regard, and decide if the descriptions fit.

Let's consider some of Seth's wisdom:

(1.1) I have told you before, however, that there is never any justification for violence. There is never any justification for threats. It makes no difference whether or not you think that the end justifies the means, because it does not. The means creates the end. And if the means are violent, the ends are violent.
ESP Class Session, April 22, 1969

(1.2) Now this is practical and it is the only real practicality. For if you hate, you create a hateful reality. And to the extent that you hate, you find reality hateful. To the extent that you fear, you create a fearful reality. To the extent that you love, you create a lovely reality. To the extent that you create, you create a reality full of creativity—and this is my message.
ESP Class Session, April 22, 1969

(1.3) But when all the young men refuse to kill for the sake of peace, and when all the women forbid their men to kill for the sake of peace, and when you realize that no peace will come through killing, and that the end does not justify the means, and when you grow full and light with thoughts of peace, then there will be an end to war. But as long as any men go to war for the sake of peace, there will be war. And as long as any woman teaches her sons how to go to war because of love of the peace, there will be war...There is no way to insure peace but for every man, EVERY MAN, to lay down his arms.
ESP Class 11/21/71

(1.4) Now, the enemy does not need a Seth any more than you do, to tell them to lay down their arms. They need their own inner selves. And if one side lays down its arms, the other side will realize there is no need for arms. Now, you cannot understand this now, and yet I tell you that your own preoccupation with arms, as a country, is received by others, and your own thoughts are materialized and you create wars in your minds that then must be faced with your flesh and your blood. You dream of wars that your sons must fight, and it is done first of all in your mind. And no drop of blood flows, as in Ruburt's poem, that does not first flow in your mind, and in all of your minds. And there is no other way to have peace but to believe in peace.
ESP Class 11/21/71

(1.5) Now, any time that you commit a violence or accept a violence, in what you think of as the defense of good, you are doing what was done in that time - and bear that in your heart. The end does not justify the means, in your reality. And when you are teaching others, hold that in your heart. It is your one and only defense against what happened in Hitler's time, and that answer is within you. And what is more, you know it!
ESP Class 1/16/73

(1.6) The ends do not justify the means, and the creatures have a greater sanity than this. And there is a wisdom and a religion in their flesh that is unknown to your philosophies, and alien to them - and mud is holier than philosophies that teach killing and death to uphold truth!... A fly is holier than a Pope who caused death, or than a guru who whips you across your shoulders that you may understand your guilt. And I speak indeed in righteous anger on behalf of all creatures, for I have been a creature many times.
E.S.P. CLASS 3/27/73

(1.7) We are dealing with probable realities, as well as the reality that you know in

your terms. Remember that! And remember also, though I am sure that I do not need to say it, that the end never justifies the means.
E.S.P. CLASS 6/11/74

(1.8) Man is of good intent. When you see evil everywhere in man's intent—in your own actions and those of others—then you set yourself up against your own existence, and that of your kind. You focus upon the gulf between your ideals and your experience, until the gulf is all that is real. You will not see man's good intent, or you will do so ironically—for in comparison with your ideals, good in the world appears to be so minute as to be a mockery.
SESSION 835, FEBRUARY 7, 1979

(1.9) So let us say in a new commandment: "Thou shalt not kill even in the pursuit of your ideals." What does that mean? In practical terms it would mean that you would not wage war for the sake of peace. It would mean that you did not kill animals in experiments, taking their lives in order to protect the sacredness of human life. That would be a prime directive: "Thou shalt not kill even in the pursuit of your ideals"—for man has killed for the sake of his ideals at least as much as he has ever killed for greed, or lust, or even the pursuit of power on its own merits.
SESSION 835, FEBRUARY 7, 1979

(1.10) You are a fanatic if you consider (underlined) possible killing for the pursuit of your ideal. For example, your ideal may be—for ideals differ—the production of endless energy for the uses of mankind, and you may believe so fervently in that ideal—this added convenience to life—that you considered the hypothetical possibility of that convenience being achieved at the risk of losing some lives along the way. That is fanaticism.
It means that you are not willing to take the actual steps in physical reality to achieve the ideal, but that you believe that the end justifies the means: "Certainly some lives may be lost along the way, but overall, mankind will benefit." That for those who sacrifice any kind of life along the way lose some respect for all life, human life included. The ends do not justify the means (all very emphatically).
SESSION 835, FEBRUARY 7, 1979

(1.11) Now many scientists are "idealists." They believe that their search for answers, however, justifies almost any means, or sacrifices, not only on their parts but on the parts of others. They become fanatics when they ignore the rights of others, and when they defile life in a misguided attempt to understand it
SESSION 854, MAY 16, 1979

(1.12) When does the idealist turn into a fanatic?... If you are told that the end justifies any means, you are dealing with a fanatic. If you are told to kill for the sake of peace, you are dealing with someone who does not understand peace or justice. If you are told to give up your free will, you are dealing with a fanatic.
SESSION 856, MAY 24, 1979

(1.13) In your arena of events, obviously, one man's good can be another's disaster. Hitler pursued his version of "the good" with undeviating fanatical intent. He believed in the superiority and moral rectitude of the Aryan race. In his grandiose, idealized version of reality, he saw that race "set in its proper place," as natural master of mankind.
He believed in heroic characteristics, and became blinded by an idealized superman version of an Aryan strong in mind and body. To attain that end, Hitler was quite willing to sacrifice the rest of humanity. "The evil must be plucked out." That unfortunate chant is behind the beliefs of many cults—scientific and religious— and Hitler's Aryan kingdom was a curious interlocking of the worst aspects of religion and science alike, in which their cultist tendencies were encouraged and abetted.
SESSION 852, MAY 9, 1979

(1.14) You must here realize that Hitler believed that any atrocity was justified in the light of what he thought of as the greater good. To some extent or another, many of the ideals he held and advocated had long been accepted in world communities.
SESSION 852, MAY 9, 1979

(1.15) In a strange fashion, however, Hitler knew that he was doomed from the beginning, and so did Germany as far as Hitler's hopes for it were concerned. He yearned for destruction, for in saner moments even he recognized the twisted distortions of his earlier ideals. This meant that he often sabotaged his own efforts, and several important Allied victories were the result of such sabotaging.
SESSION 852, MAY 9, 1979

(1.16) Now, however, we come to Hiroshima, where this highly destructive bomb was exploded (on August 6, 1945)—and for what reason? To save life, to save American lives. The intent to save American lives was certainly "good"—at the expense of the Japanese this time. In that regard, America's good was not Japan's, and an act taken to "save life" was also designed to take individual lives. At what expense is "the good" to be achieved—and whose idea of the good is to be the criterion? Man's pursuit of the good, to some extent now, fathered the

Inquisition and the Salem witch hunts. Politically, many today believe that Russia is “the enemy,” and that therefore any means may be taken to destroy that country.
SESSION 852, MAY 9, 1979

(1.17) This brings us to another most dangerous belief — that the end justifies the means. The greatest majority of destructive acts are committed in line with that belief. It leads to a disciplined over-rigidity that gradually cuts down the range of human expression.
June 21, 1984

2. Conclusions

Information has been provided here as a public service.

Readers are encouraged to read the associated technical papers at smashwords.com

This is a living document. The author reserves the right to make corrections and changes.

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APPENDIX